



TREATY COUNCIL NEWS

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NINTH TREATY CONFERENCE



9th International Indian Treaty
Conference Participants

Under the guidance of the Creator and following the spiritual oral traditions of the Muskogee Creek, the Elder's and Youth Conference was sponsored by Spiritual Leader, Philip Deere. The dates were June 8, 9, & 10, 1983 in Okemah, Oklahoma, which is in the Eastern part of that state. It is the present homeland for the Creek Confederacy or what people called the Five Civilized Tribes, the Creek, Cherokee, Choctaw, Chickasaws, and Seminoles. Most of the spiritual instruction took place in the Roundhouse of the Muskogee Creek with a sacred fire burning throughout the entire period maintained by firekeepers. Much wisdom was presented by the Elders to the Youth, many of whom cannot receive this knowledge from any other source. Some of the Elders and Advisors were: Philip Deere, Muskogee Creek Spiritual Leader, Thomas Banyanca, Hopi Spokesman, Coyote, Wailaki Spiritual Advisor, Corbin Harney, Western Shoshone Elder, Sam Drywater, Cherokee Spiritual Leader, besides Madeline Moose, and Arnold Stand from the Heart of the Earth Survival School staff, whose students held a giveaway for the Elders.

On the 12th of June, 1983, the Ninth International Indian Treaty Council Conference began. IITC extends appreciation to Philip Deere, his family and the Muskogee Creek Nation for hosting this year's conference. The four-day working conference developed nine resolutions and the Draft Principles for Guiding Deliberations of the Working Group on Indigenous People. The IITC Board of Directors meeting took place at this time, giving the next year's direction to IITC.

There were many participants and delegates from over 60 different Indian Nations and from over 20 separate countries of North, Central, and South America, Europe, and the South Pacific were in attendance.

Some of the major Indigenous delegations were the Miskito, Ramu, and Sumu Indians of Nicaragua; Coalition of First Nations from Canada, who represent nearly 70,000 Indian People from bands in British Columbia, Alberta, Manitoba, Quebec, and the Maritime Provinces; and CISA, Consejo Indio de Sud America, representing over 46 million Indian People from Chile, Peru, Columbia, Bolivia, Brazil, Ecuador, Argentina, Paraguay, Uruguay, and Venezuela.

There were large contingents from the Heart of the Earth Survival School of Minneapolis, Minnesota; Northwest Indian Women's Circle of Tacoma, Washington; and the AIM For Freedom Survival Group of Oakland, California.

Other representatives were from Yellow Thunder Camp; Big Mountain Dine; American Indians Against Desecration, Dennis Banks Support Committee; Leonard Peltier Defense Committee; Society of the People Struggling to be Free; and a spokesman for the Indigenous Maori People of Aotearoa (New Zealand).

The International Indian Treaty Council is the first and only popularly-based Indian organization spanning the entire western hemisphere. It was formed in 1974 on the Standing Rock Indian Reservation (Lakota Nation). The Treaty Council represents traditional Indian Governments from 98 Indian Nations in the Americas.

The Treaty Council opened its United Nations office in 1974 and gained Non-Governmental Organization (NGO) status with the United Nations Economic and Social Council in 1977. It is the first Indian organization to gain status within the United Nations family, and remains today as the foremost voice of the Indian People in the international community.

The Treaty Council is administered by the American Indian Movement as it was mandated nine years ago by the 4,000 founding participants. The policies and direction of the Treaty Council are decided by popular consensus at the annual Treaty Conference held in different Indian Nations each year. Apart from its work within the United Nations and other international bodies, the Treaty Council sends a number of delegations to different parts of the world during the course of the year to promote the cause of the Indian People and form the international friendships necessary for the progress of the Indian struggle; and publishes the *Treaty Council News*, a newsletter with a 5,000 international circulation.

We ask our readers to please pay special attention to the resolutions that the many Indian People at this year's conference diligently devoted a lot of time and energy developing. IITC extends appreciation to Clyde Bellecourt and the Heart of the Earth Survival School for providing the traditional Wild Rice Feast; to the Southern Indian Brothers for the fine dinner that they prepared; Gracias, to those who volunteered assistance with security, wood cutting, cleaning up, and most important to those who cooked the meals. see ya all next year.

"Colonialism and Why Indians are Involved in International Struggle"

Opening Presentation by Phillip Deere, Muskogee Creek Spiritual Leader

"Welcome. Thank you, all for travelling here. My family and home are open to you. I am glad to see so many people here. We are here concerning the discrimination, racism, what has happened to our rights, our treaties. Indians always remember our history, it is our teacher for the future. Our problems did not begin with Reagan, they began in 1492, as time went by our people became more and more oppressed with each and every treaty provision not fulfilled, but they always took more land. Reservations have become so small that we cannot live off the land anymore. Many have to move to the cities, grew up on the sidewalks, lost their language. But, Indians have always resisted, didn't assimilate, no matter how they were surrounded. We knew who we are. We are still trying to preserve our traditional way of life. For the elders remind us that we must never forget our religion and where we come from.

When I started out in the American Indian Movement, there were many organizations, but no one to teach my children, they took the Indianness from my children. I saw the end of my tribe, for as each elder died, no one else seemed to listen about the treaties, but deep down I knew that treaties were the supreme law of the land. But, other things taught and were provided that took our minds away from the treaties. We were always told to join the mainstream. The schools taught "Mine," instead of "We," began to learn "I". Our young were sent away for education, but never came home, because of competition.

The whole world is talking about pollution, yet Grandma and Auntie are still drawing water from the wells with the children gone to jobs in Los Angeles and New York, not helping out. Sometimes the enemy is our own people. We should define Colonialism and what it is doing to us. Colonialism is like being in a building, me and my friend will watch out for you and take care of you. All the time we're watching we're looking for weakness. Then we will take a break and ask who will take our place, for we know that the weak will grab the gun and take our place. We will return with little treats and gifts as we go to all the other buildings and do the same thing, then we will have everything. Pretty soon, we will be policing our own people. People watching their own people with guns under other peoples' control for small gifts.

This country was taken by force, this is all that it knows. It is not for us to follow their laws, for they don't apply to us, the American Indian Religious Freedom Act points that out to us. We wonder what to do? How could we find justice? So, we went out of the land of the free to find freedom. For, Indian freedom is limited. Yet, we have freedom given to us by the Creator, free to be us. Our Prophecies tell us that the old people will hear the cry and voices of the Indian again. We know that our agreements were made first with the European Nations.



Phillip Deere and Grandma Deere

Our struggle is different than the black struggle, they don't have land or a language here. The blacks have no culture here, so they fight for civil rights or what the whites have. We don't want Hilton, if I'm turned away, we will leave it for I have identity and culture of our own. When AIM sprang up, many young Indian people came to me. They began to talk but I knew what they were talking about, for no other organization was willing to die and stand up for our rights. Many have died or are in jail because of our struggles, for our rights. Like my rights, right here, this land here, is where I raise my children, when I go, this is where I will be placed.

Independently, we cannot do it, so AIM got into the United Nations reaching out to our Brothers to the North, Central, and South America, who are just like us. Giving a voice to the Indian in world community. All those young urbans, who grew up in foster homes, lost their language, not accepted by anybody else, so we taught them the sweat-lodge, give them spirituality. It took those young boys to bring world attention to the Indian, like at Wounded Knee. Many disagree, but I have every right to be proud of them, they are proud to be security, to fight for the people. I have one final thing to say, If you can recognize the enemy you will never lose in a thousand battles."

"We Have Nothing to Lose, But Our Lives to Give"

Mary Jane Wilson, Anishinabe,
Dennis Banks Support Committee

"Migwitch, as I was listening to Uncle Philip speak, tears came to my eyes, as I remember the birth of AIM, what has made my heart heavy is the many warriors who started out and now are in the spirit world or locked in the cages, so we can taste freedom like coming to sacred places like here at this roundhouse. I bring you greetings from Dennis Banks and his family, he is here with us in spirit. We are here to talk of resistance, to live in balance for our unborn. We have nothing to lose but our lives to give, so the little ones and unborn will have freedom and a safe place on Mother Earth. We have the responsibility to teach and live in harmony, with all no matter what color, we all have the same mother. The taking of our lives or putting us in jail like Peltier, Dino Butler, Rita Silk, will never stop us or scare us. Look forward while remembering the warrior spirit of AIM is strong."



IITC Information



Editor's note: All these years we've never had our own attorney. For the first time we have an attorney for international law. The United Nations knows very little regarding Indian people. They have lots of documentation but Indigenous people are scarcely mentioned.

IITC is proud to introduce Jessica LeFevre, Staff Attorney, IITC. This is her statement, transcribed from notes taken at the 9th IITC Conference.

I'd like to say that I'm honored to be here and to speak with you.

We must use the official formal language of the U.N. when we go to present our cases. Lawyers should be part of the peoples' struggle since they can interpret the law—which is the legal language—but they must know what a people's needs are to present their cases.

The international community is like a club; only member states have any power and can be heard in the U.N. and Indigenous people are not a part of the U.N. IITC is a consultant, an expert with a pro-Indian position, but not a member. Internationally, you have to prove harm to a member state or show that state's interest to have claim heard. Indians are subject to the powers of domestic states that don't see our perspective; but we can put that perspective into language that will show and explain our position. IITC can also make friends; peer pressure is what makes the U.N. work. We have an international voice and we can affect international law; we can do something positive, not just reactionary.

The U.N. is a political body, not a legal body. International law is no more than a collection of mutual agreements since there is no body with the power to enforce the law. To make it work requires cooperation.

IITC can't take care of people but we can present a case. To do this, we must know what Indian people need. The people, the elders must tell us about our society—i.e., how can we survive, what do we want to do with our land, what do the people think? With this information, IITC can change the status quo of Indigenous peoples. As it exists right now, Indians are powerless, but by gaining a strong voice and making careful alliances with other states, we will change the laws that affect our position, giving us new power.

The IITC has a politically non-aligned status which means that we are pro-Indian but not pro-any given state. There are three major political factions in the world: the Eastern Soviet bloc, the Western U.S. bloc and the Arab bloc. We represent a fourth political faction—the Indigenous people. At present, the U.N. doesn't understand the Indigenous view of natural law. The IITC can work to draft laws that reflect the way Indigenous people think; it can make suggestions. We can present our issues even if we cannot provide solutions.



Our next step might be obtaining observer status which would enable us to sit in the General Assembly although without the right to vote. The U.N. only ratifies agreements by members but we can use the U.N., in part, to reclaim our sovereignty. IITC has made the first steps by urging recognition of our treaties. Treaties are a basis for international agreement and we can use them to educate the U.N. Unlike African colonial states seeking recognition for independence, Indians are not considered colonies. We are subject to neo-colonialism, an extension of colonialism. Nevertheless we claim the right to self-determination—to choose whether we will assimilate or be independent. The treaties ratify this claim.

The U.N. is not even sure what defines an Indigenous people. In our work to draft principles for the protection of Indigenous of all nations, we must make this definition clear. Our goal is a universal declaration of human right for all those who don't want to be assimilated.

Political prisoners

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the western hemisphere, do declare:

Whereas, realizing that many Indian peoples are convicted within the judicial system of the United States and other oppressor governments of the western hemisphere and are now incarcerated in the prison systems of their respective colonizers are by all definitions, political prisoners, and;

Whereas, further realizing the continued racist administration of Indian political prisoners within the prison systems of their respective oppressors and all its manifestations, and;

Whereas, further realizing the torture, terror, death of indigenous prisoners in the world by dictator and democratic governments, and;

Whereas, further realizing the psychological terrorism to those political prisoners while incarcerated by those oppressive states, and;



"The Roundhouse"

Whereas, further realizing the denial of legal justice, government misconduct, and other violations of the rights of the Indian political prisoners, in particular the denial of their religious articles, ceremonies, access to their spiritual advisors, freedom to worship prototypal beliefs, and by the attitudes of prison officials that range from ridicule to international desecration of indigenous sacred items, and;

Whereas, noting the specific cases of Leonard Peltier and Richard Marshall, both members of the American Indian Movement, both of whom are serving life sentences within the United States prison system who were prosecuted, convicted, and sentenced because of their political activism on the behalf of Indian peoples in the western hemisphere, through blatant government illegality, to say the least, and;

Whereas, acknowledging the extreme use of incarceration as one form of genocide against the Indian peoples of the western hemisphere, request all Indian political prisoners to bring forth their own individual cases to the International Indian Treaty Council to bring forth official action by the international community, and;

Therefore let it be resolved to continue to bring forth the issue of Indian political prisoners before the international community with special reference to the cases of Leonard Peltier and Richard Marshall, and;

Therefore let it be further resolved to demand the respect of the rights of Indian political prisoners, request support and solidarity for Indian political prisoners and intensify the defense efforts to obtain their freedom, and;

Therefore let it be further resolved to demand that the reality of Indian political prisoners be officially acknowledged with the proper and immediate release of all such Indian political prisoners, and;

Let it finally be resolved that the Indian people and their respective sovereign nations demand the release of their people; and notification of all prisoners of war who have been illegally detained, missing, or kidnapped; and the present status of all Indian political prisoners incarcerated within the oppressive penal systems of the western hemisphere. The welfare of our people is always on our minds; we pray for the peoples' return.

Coalition of First Nations

Canada

As the First Nations of Upper North America, we have exercised sovereignty over our territories for thousands of years prior to contemporary recorded history. During the past few hundred years we have lived under circumstances of frequent conflict and constant seige caused by the expanding colonialism of European kingdoms and states. We have made treaties with the British crown to ensure peaceful relations and to allow sharing of our lands and resources with her subjects. We have continued to live as distinct peoples but our struggle to be free and fully determine our future has been seriously undermined by Canada's "internal" colonization policies.

The First Nations of Upper North America are not nor have they ever been a part of the Canadian confederation. Somewhere along the line, the government of Canada got the idea that Indians are Canadians. The relationship between the First Nations and the governments of Canada has never been formally clarified. The "patriation" of the Canadian constitution from Great Britain was the final effort of the Canadian government to lend a cloak of legality to its efforts to grab our lands and resources and to terminate our politically distinct status. For the First Nations, "patriation" of the Canadian constitution represents the final stage of colonial imperialism.

Canadian neo-colonialism has many facets. Interest in exploitation of resources is the motivation to a treaty with the First Nations, and subsequent encroachment upon our lands and resources. Promises of economic and social assistance of First Nations were used to disarm the various Indian nations. After the initial appearances of compliance to treaty promises through the establishment of government agencies and implementation of minor treaty promises, the process of subjugation would be initiated. All aspects of Indian community life would then be regulated to ensure the destruction of Indian self-reliance and self-determination.

After 114 years of the Canadian government's colonialism the result for the First Nations is misery and poverty within our own wealthy families. Even after its encroachment of Indian territories, the Canadian government had no real jurisdiction or authority over most of it despite treaties until they had, with the help of starvation and disease, imprisoned our peoples upon homelands — reduced and designated to reserve size and status under colonial legislation.

Amendments to the 1876 Indian Act were made as required to repress and oppress the First Nations of Canada. For 67 years between 1884 and 1951 the Indian Nations of Canada were virtually interned in concentration camps with no recourse to international law or justice. The pacification and oppression of the Indian nations in Canada was part of the process of colonization of upper or administrative initiative in Indian affairs by the government of Canada meant for the Indian people more oppression and more encroachment of territories and resources.

The Canadian government has continually violated our rights to self-determination by depriving our people of most of their territories by occupation or by unequal treaties. The final gesture to smooth the dying pillow is the recent "consultation" with aboriginal people in Canada's constitutional reform initiatives. The formation of the Coalition of First Nations is a giant step in the direction of true Indian self-determination.

As the First Ministers' Conference of March 15 and 16, 1983 drew nearer, the chiefs who now form the Coalition of First Nations consistently voiced that because of our sacred treaties and aboriginal title to our land our nations will only conduct business between us and the crown of Canada through a bilateral process.

Our chiefs maintained the opinion that supporting the Assembly of First Nations to attend the First Ministers' Conference would be a violation of the treaty and aboriginal rights principles adopted by all the Chiefs of Canada in Penticton, B.C. in the spring of 1982.

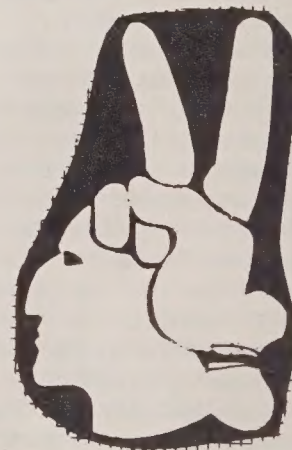
As well, upon reviewing the national office's (AFN) financial reports, our chiefs discovered that the Assembly of First Nations entered into financial agreements with the federal government to do constitutional work with the assurance guaranteed in these agreements that the Assembly of First Nations would indeed attend the Section 37 Conference. It appears to us our participation was pre-determined as a condition for financial support by the federal government to our national organization without the knowledge of the Chiefs of Canada.

The chiefs, to say the least, were astounded by these moves taken by the national office. Especially with the fact that the Chiefs of Canada did not have the opportunity to discuss supporting attendance of the conference. After careful consideration, our chiefs came to the conclusion that attending would not be consistent with the guidance and direction given to by our Elders.

This resulted in a meeting being called in Winnipeg, Manitoba. Chiefs representing Indian people from British Columbia, Alberta, Quebec, the Maritime Provinces and Manitoba met in Winnipeg for two days on March 10 and 11, 1983, to discuss common concerns about attending the conference. The result was the formation of "The Coalition of First Nations" who after the Winnipeg meeting issued this statement:

"A new Coalition of First Nations representing nearly 70,000 people from bands in British Columbia, Alberta, Manitoba, Quebec and the Maritime Provinces, will launch their efforts through a special delegation to this week's sessions of the Assembly of First Nations in Ottawa. The assembly has been selected by the federal government as the principal body representing the interests of treaty status Indians at the constitutional conference.

The new Coalition of First Nations will emphasize that the AFN does not represent coalition interests and commitments in any way, and will demand that the AFN withdraw from the Constitutional Conference."



WE ARE DETERMINED THROUGH THE BILATERAL PROCESS OR THE INTERNATIONAL ROUTE DEPENDING ON THE RECEPTIVENESS AND SINCERITY OF THE CANADIAN GOVERNMENT, TO REGAIN CONTROL OVER OUR OWN LIVES, LAND AND RESOURCES.

"Building Relationships with Allies for the Future"

Bill Means, Lakota,
Executive Director of IITC

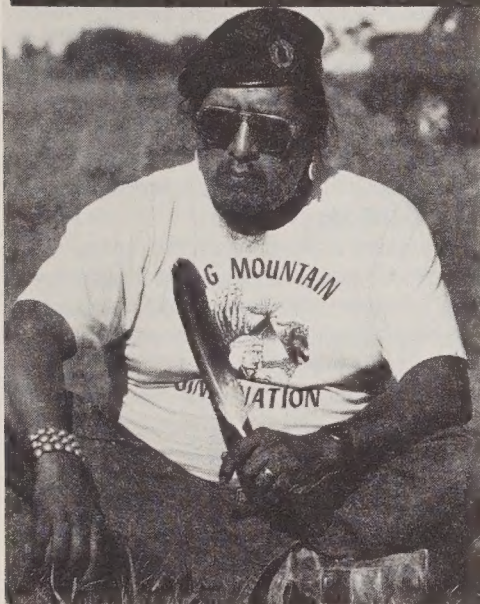
"IITC was started by the American Indian Movement nine and one-half years ago in the Lakota Nation. It is the first organization to gain non-governmental status in the United Nations representing Indian people. Successful in human rights, it took us two and a half years to obtain access to the UN, we provide documents and information pertaining the Indian people, creating alliances with the international community, not only North, Central, and South America, but throughout the world, building relationships with allies for the future, developing trade agreements, our skills for their skills, we need to develop our people, need to go into Indian country, that is why we meet in Oklahoma, South Dakota, Montana, Arizona, etc., brief introduction of Guests and presenters, delegation coming from Nicaragua, the Indians, Miskito, Ramu, and Sumu, we also conduct IITC Board meetings and receive direction for the IITC for upcoming year."



Grandma Deere and Grandchild



Russel Means, Lakota
TREATY/Yellow Thunder Camp



Larry Anderson



Prospero Orosco, CISA-Peru

"For Us, Colonialization Still Exists"

Prospero Orosco,
Consejo Indio de Sud America

"I will sing a song of the village, we have asked permission from the Sun and Mother Earth, there are Indians in South America, and we are grouping now, we are passing a phase that is very difficult, for us colonialization still exists. I give my greetings to the elders and my indigenous Brothers from your southern Brothers. In our homelands there are still ambassadors who want to exploit the earth, from Alaska to Venezuela it is all indigenous land. We have learnt that we are not only the indigenous people from north, central, and south America, but from the world. In South America, the white governments do not respect the land or resources, nor the people. We are under persecution, massacres in Chile, massacres and torture in Peru, in Colombia, too, the governments aided by the United States not Europeans, what do they want with my country? The authorities who are seated in power are well fed many with thousands of dollars, what have they done for Argentina, Nicaragua, El Salvador? We are working towards a united coalition of Indians in South America. The leaders of my country in their suits and ties, don't tell the international community of the crimes going on down south, they are crazy from too much coca leaf, is what my people say, it is documented. But, the indigenous people of South America we do not cry for all these crimes being done by those with no shame or fear for we will multiply and will resist."

*"Solo a mi me matareis: pero manana
volvere y sere millones."*

*"You may kill me; but tommorrow I will
return and I will be millions."*

**Tupac Katari, circa. 1880's
Aymara Indian Chief-Bolivia**



"Women Cooking"

Update

As the Treaty Council News was going to print, we were informed by the Consejo Indio de Sud America that on July 4, 1983 the CISA offices in Lima, Peru were raided by government police, resulting in the arrest and detention of six of its members. They are being detained illegally on unfounded accusations of supporting anti-government activity. Three have been released while three are still incarcerated. IITC requests the immediate release of:

Salvador Palomino
Reina Alsaro and
Christina Cahua

Please send telegrams to: President Fernando Belaúrdie Terry, Casa de Gobierno, Lima 1, Peru.

Report from: Second CISA (South American Indian Council) Conference March 6-13, 1983

In South America the greed of the multinational corporations to expand their areas of exploitation continues to affect all Indian peoples more and more. Thousands and thousands of acres have been distributed to these multinationals by Latin American governments that serve international colonialism and ruling elites within each country. Faced with this situation, Indians increasingly have had to organize themselves politically as a defense from relentless genocide and ethnocide.

During the 1970's there were a number of meetings of Indian peoples in different parts of Central and South America. In March 1980, during the first Conference of Indigenous Peoples and Organizations that was held in Cuzco, Peru, CISA was founded to coordinate the work of the different organizations and to represent the interests of Indian nations at the international level.

The second CISA conference was held in Tiwanaku in March of this year. At over 12,000 feet, Tiwanaku, a spiritual area in the high Andean plateau is also a region of long standing Indian civilizations. Many Indian people walked for days from their communities to attend the conference. Throughout the conference, people from all parts of the continent continued to arrive at this massive coming together of those from many nations, representing the 46 million Indians in the western hemisphere. Overall there was a sense of unity, of solidarity, and of many peoples seeking just solutions.

Delegates from the following countries attended the conference: Argentina, Bolivia, Brazil, Colombia, Chile, Ecuador, Peru, Paraguay, and Venezuela. Also present were representatives from international organizations such as Amnesty International and the World Council of Indigenous Peoples; and Indian solidarity organizations from Guatemala, Mexico, Costa Rica, Canada, and the United States. The International Indian Treaty Council was represented by the Dakota brother, Floyd Westerman.



All of the delegates were in total agreement in affirming the extreme oppression and misery in which Indigenous Peoples are obliged to live, and the manipulation to which they are subjected by certain religious groups such as the Summer Institute of Linguistics and by the Peace Corps. Delegates especially from Ecuador, Brazil, Peru, Colombia, Chile, Argentina, and Bolivia denounced these groups many times throughout the conference as the instruments of manipulation at the service of international colonialism and with the complicity of the local governments. Also there was denouncement of the Mennonite religious groups in Paraguay who are supported by the dictatorship of Stroessner and who relentlessly exploit Indian peoples. On the other hand, the positive support of other religious groups was recognized.

There was total denouncement of the multinational corporations that continue to occupy Indian lands, and by different forms of exploitation involving outright theft of land and contamination of the natural environment affecting the lives of people, animals, plants, and our Mother Earth. For example, the Chachi of Ecuador are being blinded and suffer other types of illnesses as the result of pollution and contamination. In their area there are also extensive droughts and other environmental disequilibrium resulting from the negligence of multinational corporations. Many other specific cases were reported at the conference, such as the case in southern Chile and on the island of Chiloe where the military dictatorship continues allotting forest lands to international enterprises for lumbering, thus depriving the People of their land. Also the Brazilian government and the multinationals continue constructing highways that are displacing and causing severe survival problems for Indians.

In some countries of South America, such as Bolivia and Peru, Indians are the vast majority of the population. In Bolivia, for example, over 80% of the population is Indian—yet continues to be an oppressed majority. In most of South America, Indians do not have the right to make use of natural resources in their own way, nor even to remain on their lands if minerals or petroleum are discovered and the government decrees it to be in the "national interest" to remove entire communities without any legal recourse, indemnity, or assistance in settling on new land. Often these lands are given to the multinationals such as Exxon or Texaco.

Frequently in South America when Indian people defend their rights to organize and legitimately defend their own interests, the response is severe repression by the police, the army, and paramilitary forces that are serving economic and political interests. For example, in Chile since the military coup in 1973, the military government continues imprisoning and threatening the representatives of the Mapuche Peoples found in Ad-Mapu. The same is happening in Argentina where the military dictatorship violently represses Indians throughout the country. At the conference there was a report of four Matacos Indians from northern Argentina who were kidnapped by the government and at present are still not released.

Reports from Peru told of the army, the police and the special antiguerrilla troops called "Sinchis", who with the pretext of controlling guerrilla activity, continue widespread massacre of many hundreds of Quechua Indians and the incarceration of many, many more.

During the conference, there was general agreement that education should be bilingual and bi-cultural. The Assembly recommended that efforts be made to carry through with plans for an Indian University, on land that has been located in Cuzco, Peru.

In general, there was firm agreement to continue the struggle as Indian Peoples to construct free and just societies, without isolating ourselves from the struggles of all oppressed peoples.

CISA will continue to establish international linkages with other Indian organizations, with other oppressed peoples, and with other International organizations, especially those who are members of the Human Rights Commission of the United Nations. It was also reported that CISA was recently recognized by the United Nations as an NGO. Also the general assembly suggested that the new directors of CISA should visit Central America in order to gain a clearer understanding of the situation, especially the problems in Nicaragua with our brothers the Miskitos.

The delegates to the conference affirmed that Indian nations have survived hundreds of years of colonial oppression through the maintenance of our traditional institutions. This is due to the vision and strength of the elders and political leaders who have affirmed the cultural base and who continue guiding and educating our children.



Floyd Westerman who was the delegate representing the International Indian Treaty Council at the CISA conference comments:

"Indians from all over the hemisphere including Canada, the United States, Central and South America do not yet fully realize the similarity of cultural genocide brought on by industrialization and exploitation of resources. Attending the CISA conference in Bolivia made a great impression on me in this realization. There are four institutions that have exploited all Indians. First, the Church; second, institutions of education; third, the institutions of government with both Capitalist and Marxist ideologies; and fourth, the corporate/banking powers which control all the previous three institutions. Such manipulation and exploitation of Peoples has a similar pattern of systematic control throughout the entire hemisphere. The CISA conference brought forth much of this realization.

"It was clear that what Indian leaders at this conference sought was definitely more territorial sovereignty. They did not wish to be labeled campesinos, a term often used to identify them in a Marxist economic model. They wished to assert Indian philosophy as a united world point of view. All nationhood is a slow process and each nation has its individual problems and time table toward reaching its goal. In the next decade, we should see a great trend toward the accomplishment of sovereignty and nationhood for all Indians."

South America Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the Western Hemisphere, do declare;

Whereas, recognizing that Indian people comprise the majority of the population in South America, and;

Whereas, aware that the governments of Chile, Peru, Columbia, Bolivia, Brazil, Ecuador, Argentina, Paraguay, Uruguay, and Venezuela impose an alien government, culture, religion, and way of life upon the Indian peoples of these countries without respect for the Indian ideology and philosophy, and;

Whereas, knowing that the imposition of this alien ideology and the lack of respect for the Indian way of life results in genocide, ethnocide, and repression of the Indian majority, and;

Whereas, bearing in mind that Indian people in these countries are deprived of representation in the governments in power and are marginalized by the descendants of the European colonizers who continue killing, repressing, and torturing the Indian people of South America;

Therefore, be it resolved to call upon the governments of South America to recognize and respect the rights of the Indian majority, and;

Be it further resolved to respect the struggle of Indian people in South America for self-determination and authentic true liberation, and;

Be it further resolved to call for the immediate halt to all kidnappings, torture, repression, and massacres of the Indian majority of South America, and;

Be it further resolved to call for the respect of the human rights of the Indian majority of South America by all the humanitarian and progressive governments of the world to stop the flow of arms from the United States, England, and Israel to the repressive governments of South America, and;

Be it finally resolved to stop all forms of intervention and other hostile acts against the indigenous majority of South America.

International Solidarity:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the Western Hemisphere, do declare;

Whereas, recognizing that more than 100 million Indian people of the Western Hemisphere share a common attachment to the land, an inherent desire for self-determination in all its forms (including the right to self-government, the right to practice our own religion, the right to choose the kind of education for our children, the right to freely engage in all aspects of our culture), the right to retain the Indian world view, the right of respect for basic human rights, and respect for natural laws, the right to live collectively and community life, and;

Whereas, aware that because Indian people are attached to the land, desire self-determination, and because we retain the Indian identity, we are subject to genocide, repression, massacres, land expropriation, and natural resource exploitation, and;

Whereas, noting a common desire of Indian peoples of the Western Hemisphere to defend the land, our right to self-determination, and the Indian world view (Indian identity or way of life);

Therefore, let it be resolved to continue defending the land, the right to self-determination, and the Indian world view by any and all means necessary, and;

Further resolved to call on all progressive revolutionary movements struggling against racism, colonialism, and imperialism throughout the Western Hemisphere to respect the Indian attachment to the land, the Indian right to self-determination, and the Indian world view, and;

Further resolved to call on all Indian nations and organizations to support these different progressive revolutionary movements throughout the Western Hemisphere as their struggles coincide with the defense of the land, defense of the right to self-determination, and defense of the Indian world view, and;

Further resolved to respect the ways of Indian organizations and peoples, nations that have existed for centuries, and;

Further resolved to organize all Indian organizations, nations, and peoples first on a national basis, then on a regional basis comprising three regions, South, Central, and North American, and;

Does finally resolve to unify Indian people from all three of these regions into one representative body through their Indian organizations in each region.

Religious Freedom:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the western hemisphere, do declare:

Whereas, recognizing that a higher spiritual authority regulates religious freedom; and that the following man-made laws affirm the exercise of that right to religious freedom for all indigenous people, and;

- 1) Universal Declaration of Human Rights
- 2) Covenant on Economic, Social, and Cultural Rights, which make up the International Bill of Rights
- 3) Treaty Rights
- 4) United States Constitutional Rights
- 5) Indian Civil Rights Act
- 6) American Indian Religious Freedom Act

Whereas, recognizing that the American Indian Religious Freedom Act has been largely ignored, especially on state and local levels, and;

Whereas, noting that the American Indian Religious Freedom Act has no provisions for enforcement or penalty for violations of the act, and;

Whereas, the denial of religious freedom and exercise of that right to Indians is inherent in continued acts of cultural imperialism and other prohibitive actions, and;

Whereas, religion has been and is presently utilized against Indian people to deny or repress their indigenous beliefs or deny their claims to property;

Therefore be it resolved to challenge all people of prayer to uphold the principle of religious freedom for the Indian people of the western hemisphere, and;

Be it further resolved to seek the documentation and information required to submit to the international community evidence of these violations; and to propose solutions to guarantee the freedom of Indian exercise of religious beliefs and ceremonies, and;

Be it finally resolved to urgently request that the United Nations utilize all means possible to halt the causes of and violations against Indian religious freedom; in particular, developing universal sanctions to guarantee Indian religious freedom.

Indigenous Delegation from Nicaragua:

Seven Indian delegates came from Nicaragua to attend the Treaty Conference, representing the Miskito, Sumu, Ramu, and Ganifian (Arawak and Black mixture). They presented testimony on issues ranging from the use of traditional medicine being used in health care now, to massacres and murder of Indian People by the counter-revolutionary forces (contras). One of the important themes of their testimony was the fact that they would maintain their Indian identity no matter what kind of government was in power.



Nicaragua Delegation

Whereas; remembering the Indian majority of Guatemala who are suffering at the hands of the military dictatorship of General Efraín Ríos Montt, who has directed a campaign of genocide against the Indian peoples there, causing thousands of deaths, destruction of Indian villages, and hundreds of thousands of refugees, and;

Whereas; noting the United States government's support for the government of El Salvador which has used military force, repression, terror, and murder to attempt to defeat an insurrection of the majority in El Salvador who struggle as a result of hunger and poverty;

Therefore be it resolved; to condemn the military and financial support being given by the United States, Israel, Chile, and Argentina governments to Guatemala and El Salvador, besides the counter-revolutionaries operating against the government of Nicaragua, and;

Be it further resolved to support the struggle of Indian people in all forms against these repressive forces in Central America, and;

Be it further resolved to support the allies of Indian people in Central America also struggling against these repressive forces, and;

Be it further resolved to give aid, comfort, and sanctuary to any of our Indian brothers and sisters who are refugees from the campaign of terror against them by the Guatemalan and El Salvadoran governments, and;

Be it further resolved to call upon all friendly peoples in both hemispheres to support the just struggles of Indian people and their allies in Guatemala and El Salvador, and;

Be it finally resolved to support the position paper presented to the Ninth International Indian Treaty Council by the Indian representatives from Nicaragua attending, including the Miskito, Sumu, and Caribe Indian nations.

Over 80% of the Guatemalan population is Indian. Indian people demanding their right to retain their land went to the Spanish embassy at Panzós in 1980—100 of them were burned alive by Guatemalan military forces. 300 more were openly massacred in 1981, and 800 murders are committed per month in the Guatemalan governments' genocidal campaign against the indigenous people and their land.

"We Asked, How Did You Get the Land, Without Us Giving It to You?"

Corbin Harney, Western Shoshone Elder

"It is good to see you here, I feel good to be among you. I am a Western Shoshone. I will tell you a little about our history of our continuing struggle. We have tried to ask the federal government, since 1946, how did you get the land without us giving it to you? Attorneys for the government said we will give you 10% of what we make off the land. Atty. Robert Barker said, 'you Indians don't have no land.' But, the Dan Sisters live on the land, have livestock, we were getting nowhere with the title, so they agreed not to pay the bureau of land management lease to the case into court. The U.S. government found out that we own the land. Reno court said we sold out on Dec. 6, 1979, when the feds push money to the people, they thought we had accepted money, but we refused. So, today I am happy to say that we still do own the land. We hope that this will help all Red people. We struggled on the MX missile to keep it off Shoshone territory, we put the brakes on it but didn't stop it, now it is coming back, I think, I hope we still together to prevent the MX. We must pray together, fight together. All our problems come from money. Thank You."

Central America Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the Western Hemisphere, do declare:

Whereas; being aware of the large Indian population, many of them in the majority, in Central America, in particular Guatemala, Nicaragua, and El Salvador, and;

Whereas; recognizing that these Indian populations are suffering mass genocide, massacres, land expropriation, kidnappings, and torture at the hands of the repressive regimes of Guatemala and El Salvador military governments who are being funded and supplied with weapons by the United States Government under the Reagan Administration, and;

Whereas; further recognizing the role of the Israeli government in arming and funding these repressive regimes in Central America as a proxy of the United States Government, particularly in Guatemala, Honduras, and El Salvador, and;

Whereas; considering the logistical role which the United States government and the Central Intelligence Agency plays in the arming, financing, and training of the contras, (counter-revolutionaries), operating from the Honduran and Costa Rican territories who have shed civilian blood in the border regions of the sovereign nation of Nicaragua, and;

Whereas; also considering that the U.S. Central Intelligence Agency and the former National Guardsmen of Anastasio Somoza have manipulated many Miskito Indians in the border regions of Nicaragua and have used them as "cannon fodder" in the United States' efforts to overthrow the government of Nicaragua, and causing separation of Indian families, death, torture, and kidnappings, and;

Whereas; further considering that there is a group of Indians in alliance with the United States government and the Somocistas in bringing death and separation to the Indian people of Nicaragua, and;



Land Rights of Indigenous People and Nuclear Disarmament

Land Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the Western Hemisphere, do declare;

Whereas, recognizing that without a land base a culture cannot continue; the connection of the native people to the land is an inseparable sacred relationship, and;

Whereas, aboriginal claim to habitation of our homelands is prior to treaties, treaties legally ratified being the absolute instruments of agreement to those prior claims, and;

Whereas, the spiritual life of all indigenous populations is intimately related to our land and natural environment as manifested through our sovereign belief and practice;

Therefore, let it be resolved, that the rights of the indigenous population to self-determination and the land as a means of traditional existence is paramount and must be enforced, and;

Let it also be resolved that we will continue to defend and protect our land, water, and air, besides all forms of life that reside within, against the excessive abuse, misuse, extinction and genocide of all forms of life within our natural creation, and;

Let it also be resolved that we belong to the land and we continue to resist the massive assault increasing in the entire Western Hemisphere, the massacres of our relatives in Central and South America, the forced relocation and starvation of Dine and Hopi people in Big Mountain, the U.S. refusal to recognize the sovereign claim of the Lakota people to return to the sacred Paha Sapa, the assaults against the people of the Pacific Northwest struggling to retain their natural rights to fishing, and;

Let it be finally resolved that we will continue to face the governments and corporations without fear or shame, the 100 million Indian people of the Western Hemisphere, in a common emerging Indian world view, as is the philosophy of the International Indian Treaty Council, standing together to resist and outline the common enemy to aboriginal sovereignty, our inherent birthright, for we are the people, we are the land, we will endure, that is the sacred natural law of life.

Disarmament Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the western hemisphere do declare:

Whereas, in 1982 the nations of the world spent \$600 billion dollars on conventional and nuclear weapons, representing a tragic waste of resources and talent which could be used for human betterment and;

Whereas, indigenous people's lands are continuously exploited for resources necessary to support the arms race among the industrialized nations and;

Whereas, the increasing militarization of international relations has resulted in genocide against indigenous peoples and;

Whereas, the first atomic bomb was exploded on Indian lands in what is now called New Mexico and;

Whereas, nuclear weapons fabrication begins in the uranium mines on indigenous peoples' lands around the world, which have brought a plague of sickness and death to our people and;

Whereas, the continuing worldwide pattern of military intervention and domination while threatening the use of nuclear arms imperils all peoples, and the viability of all life on our mother earth;

Be it therefore resolved that the industrial nations desist from mining uranium; the operation of nuclear power plants; and the design, production, testing and deployment of nuclear weapons and;

Be it further resolved that the nations of the world resolve their international disputes through discussion and negotiation, and renounce their military terrorism against indigenous peoples and;

Be it finally resolved to encourage all indigenous peoples to participate in the peace and disarmament movements because of the lack of indigenous world view perspective into the universal search for peace.

Desecration Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the western hemisphere, do declare:

Whereas, recognizing that all indigenous peoples have the supreme direction in honoring the direct knowledge of traditional burial sites, remains of our people, and sacred objects being disturbed, desecrated and displayed for public and private view with direct knowledge and sanction of agencies of the United States, England, Peru, Mexico, and other countries and related institutions like the Instituto Nazionale Indianista, the largest museum of indigenous people in the western hemisphere, and;

Whereas, all human beings have the supreme inherent rights to a final undisturbed resting place, and;

Whereas, all indigenous peoples have supreme direction in holding these sites and objects sacred and perpetual responsibilities for their caretaking.

Therefore, let it be resolved that the International Indian Treaty Council denounces the ethnocidal policies and practices of the United States, England, Peru, and Mexico, and other countries and related institutions against indigenous people, and;

Let it be further resolved the International Indian Treaty Council urgently request that the United Nations use all means possible to cause the immediate halt of the sacrilegious desecration of the remains of our people and sacred objects, and;

Let it be further resolved that the International Indian Treaty Council urgently request that the United Nations use all means at its disposal to cause the immediate return of all such remains and sacred objects to the traditional elders of the concerned indigenous peoples for proper respect, handling, reburial, and caretaking, and;

Let it be finally resolved that the title be returned to such sites as necessary for spiritual ceremonies, in that such sites contain sacred objects and remains of our people, including the access, ingress, and egress to such sites, and that the demand for proof of lineal descent is the epitome of racist desecration.

SOME OF IITC'S WORK

1975: We became the first indigenous organization to represent native interests to the U.N. and international community on a daily basis. With Category II Consultative Status at the U.N., we are able to participate in major U.N. functions.

1977: The NGO Conference on Discrimination Against Indigenous Populations in the Americas was held in Geneva, Switzerland. This conference, attended by Indian delegates from the length of the Western Hemisphere,



Land and Fishing Rights Workshop

39th Commission On Human Rights

Geneva

The 39th Session of the United Nations Commission on Human Rights, the seventh year of participation by the International Indian Treaty Council, was probably the most successful for the organization. The IITC delegation was able to intervene a great many times during the six week Commission on behalf of Indian peoples of the Western Hemisphere, impressing upon that U.N. body the serious and continuing violations of human rights of Indians.

The most significant progress at the 1983 Session was the formulation and introduction by the Treaty Council delegation of a draft resolution concerning Indian treaties in the United States and their relation to the human rights of Indians living there.

Despite opposition to the resolution by the United States of America and subsequent pressures by them on many of the non-aligned countries not to support the resolution, the IITC delegation utilized the resolution to find out exactly who within the United Nations are the friends of Indian people (see index for a list of countries expressing support for the resolution). The result was very revealing. The IITC decided at the final moment to withdraw the resolution in favor of introducing it at the Working Group on Indigenous Populations followed by its introduction at the Sub-Commission on the Prevention of Discrimination and Protection of Minorities, both of which will take place during the summer of 1983. This was a procedural decision and was not related to United States of America's opposition to the resolution. Several members of the Commission reassured the Treaty Council that the resolution would pass without problems during the summer.

The resolution itself could not in any way be perceived as an anti-American resolution, but apparently the United States feared the results of a study of the history of treaties between the United States and Indian nations (more than 371 existing treaties) and their relationship to the human rights of Indians today.

Members of the United States delegation to the U.N. Commission on Human Rights began a series of unsubstantiated rumors and attacks against the International Indian Treaty Council in the backrooms and receptions around the time of the Commission, saying that the International Indian Treaty Council was "a terrorist organization out to destroy the United States", among other things. The Treaty Council delegation sought the advice of many respected members of the United Nations concerning these unfounded attacks and how to respond to them so that the effectiveness and work of the IITC would not be harmed.

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Countries supporting the draft resolution on treaties formulated by the International Indian Treaty Council (alphabetical order):

"The United States Ignores Us, Refuses to Answer Us, Calling IITC Terrorists"

Charlie Abourezk, IITC delegate to 39th Human Rights Commission, Geneva, Switzerland

"The process of the UN structure for IITC is participating on the working group on indigenous people that is under the Commission of Human Rights of Economic and Social Council which every fall makes a report to the General Assembly of the UN, so everything we report gets to be heard. We are allowed ten minutes to present with documents of specific issues, which necessitates much generalization. What we reported this year on was Leonard Peltier and Richard Marshall, about the FBI involvement and political prisoner situation.

We addressed the Nicaragua situation, explained why the relocation was necessary, exposed the U.S. in their own back yard with the relocation of Dine in Big Mountain.

Rigaberta Menchu Tu, Guatemalan Indian delegate, spoke on the missing, disappearances, and killings, her family been killed, she is 21 years old and sentenced to execution.

The Mapuche of Chile are having their lands broken up like the Allotment Act, Yanamani of Brazil, the rain forest people, are creating a park to keep out the white exploitation.

The Canadian delegation presented the constitution issue, seeking self-determination, and obtained World Health Organization investigation of high death rate of Canadian Indians.

The United States ignores us, refuses to answer us on the floor, behind the scenes calling IITC terrorists, that we are trying to destroy the U.S., that the NCAI, National Congress of American Indians, is the only representative of Indians. The U.S. is starting to get worried because we're getting stronger. Self-determination is our most important statement, of all the problems, health, economic, etc., it is all neo-colonial based, we must have real self-determination as the bottom line. We are asking the UN to help in decolonialization to make the UN state that that exists on a formal level. We are really starting to move on the international level, so we have to hang in there at home, we need a strong front at home.

Bangladesh	Observers in Support:
Bulgaria	Algeria
Cuba	Bolivia
Finland	Byelorussian S.S.R.
Libyan Arab Jamahiriya	German Democratic Republic
Mexico	Hungary
Mozambique	Iran
Nicaragua	Iraq
Poland	Mongolia
Ukrainian S.S.R.	Norway

"Our Viewpoint is Pure"

Billy Joe Wahpepah, Kickapoo, IITC Delegate to 39th Human Rights Commission

"This was my first year of attending the Human Rights Commission, it is a good forum for what Indians have to say. We have a lot to offer as Native people, our viewpoint is pure, based on natural way with continuous struggle which is worthy and honorable, we should be heard by the world.

The Human Rights Commission is a very immature body compared to the Elders meeting that is held here. Russia, its sucklings and the U.S. with theirs, then there is us and others trying to be heard, our power is truth. There is a lot of evil in the United Nations. There is a great powerful force working through the IITC, we can't be judge for our success by the number of people, but by our input. I would ask for more people to become involved in the Human Rights Commission. When we go into large international forums the natural people give off power that every one wonders about the Indians. It is important to know we have this power and we have to know how to use it. We want younger people to participate. We need the experience, confidence and prayers of our people there, we need to build the body of the movement and stay consistent, we need to know who are the enemy, not just the U.S. Racism and genocide, it is all connected. This evil growth wants to consume all goodness. The organizers and activists need to get the information to the people.

Like the role the oil companies play. The increase in military budgets violated treaty rights by cutting back on health, housing and education. But they treat us like a minority. They use the money, on new weapons. Plutonium needs uranium, which comes from Indian lands to make the weapons. The cycle goes back to local issues. We play an important role, we have the power to make changes. Truth gives us obligation, we have to build an efficient, effective organization, our power base is the land, the drum, and the songs. 100 million Indians in this hemisphere.

A lot of our work is in Europe, networking people to understand our resistance. Strategy of IITC is we have something in mind, understand the responsibility of unity. That is why we support the PLO, you can see the similarities with our history, many groupings in their movement, but they come together and come out with an objective in mind. We aren't manipulated by the East or West, even though we've been accused of that, we want people who want to be active and participate with us, we have to develop our own communities."

U.S.S.R.	Surinam
Yugoslavia	Syrian Arab Republic
Zimbabwe	Viet Nam
	Yemen

[Full report available at IITC, New York office.]

Columbia River Tribes and the Salmon Crisis

"All Indians of the Nation on Trial"

David So Happy Sr.

I am happy to be here. It has been a long struggle in the Northwest for fishing rights. I am a traditional Indian. I have been exercising my rights to fish even though I had to go to jail three and four times. I have been indicted, jailed, chained for fishing, but I still continue to live the way Elders taught me.

We must have salmon for our way of life; for ceremonies in longhouse, for name giving, memorials, first food; we must have salmon. That is the way I have been taught.

Unwritten laws govern Indians, laws that Indians live by, our traditional ways, and always make sure one is living in the nature of things. My Elders say "You will see nature take a hand in getting your rights paid for." You see Mt. St. Helens, tornadoes, hurricanes; nature's way of protecting your denied rights.

I have never registered fishing sites, if I applied I would be conforming. I never wanted to move. They never finished their promised projects, like hatcheries and improved runs. Our sites are retained in spite of dam flooding.

Before Indians are stopped for fishing they have to stop everyone else. Right now they got warehouses of frozen salmon for the government to buy and hand out as commodities.

I continue to resist. I've chased wardens. They wouldn't issue my citations but only take my fish, game, and nets. I documented all this hoping to get help to regain what I've lost. Sometimes "law enforcement" comes at night in riot gear, to take my nets. They come in airplanes and boats to take from my home and hold me there. They beat up my boy and took him to jail. They charged him with assault and resisting arrest, and sentenced him to 10 years in jail and 10 years probation.

For fishing, I was sentenced 5 years in jail and 5 years in prison, and my nephew 20 years in jail and 20 years probation. In our defense case they would not allow use of our treaty. We were found guilty of the Lacey Act, that says you cannot sell fish across state lines. They bought the fish just so we could go to jail.

We are religious people. The Elders come and trade for what we use. If we are asked to give fish to longhouse, we give with no profit. White men are making millions of dollars a year fishing. Indians make maybe \$40,000 a year with thirty (30) people depending on him.

White men take three days to wipe out run below Bonneville Dam. Other people fish all year around. Before we see 60 pounds of salmon, but no more. Last nine years the run is depleting. How come the government never fulfilled its promises? (The case might be brought to 9th Circuit Court of Appeals.)



David So Happy, Yakima Nation

Teach your children Indian ways, talk Indian. I went out fishing 30 years ago with my dad and uncles. The women would divide up the fish, and dry it for winter use. We never asked for pay. Do the things that are Indian. I've taught my children how to fish. I can't go fishing because I'm on probation. All Indians of the nation are on trial. My grandfather knew how to be a real Indian, now they don't want you to be one. My stepfather said, "Never let the white people come in and hunt and fish, soon they will start regulating it." I always remember him saying that. All our problems come from money. That is all I want to say for now.



Fishing Rights Resolution:

The General Assembly of the Ninth International Indian Treaty Council and its mandated representation to the United Nations, representing 98 Indian nations in the western hemisphere do declare:

Whereas, recognizing the violation of treaty and constitutional rights against the indigenous people of the Pacific Northwest, citing the recent example of Mr. David So Happy, Sr. of the Tiini, one of the Yakima nation and his nephew, and;

Whereas, charging the U.S. government is in violation for making it a crime for the indigenous population of the Northwest to survive in their traditional and aboriginal way of life through the Black Bass Lacey Amendment Act, and;

Whereas, the Black Bass Lacey Act has been found unconstitutional to the international covenant and aboriginal laws sanctioning our inherent right to sustenance, religious and ceremonial use of land, water, and fish, and interference with the commercial trade of our people which the Black Bass Lacey Act makes it a crime for Indians to exercise, and;

Whereas, the Black Bass Lacey Act which is a continued genocidal and criminal act against the indigenous population, our fishing people never being consulted as to how they utilize the rivers and fish, the Black Bass Lacey Act violates its own intention of conservation by the methods of non-Indian use down river; this is a disguise being used to pave the way and promote commercial and corporate interest, leaving our jobless Indian people in starvation, while the commercial non-Indian fishermen maintain jobs as well as profit from our fish as additional gains, and;

Whereas, our elder Mr. David So Happy, Sr. has been convicted and sentenced to 10 years along with his son, who was sentenced to five years and nephew who was sentenced to forty years for being found in violation of their treaty rights to fish, and;

Therefore let it be resolved that we recommend the Black Bass Lacey Act be immediately explored and reviewed fully, as to its final definitions and implications for the Indian people of the Northwest, as well as its applied implications to all other indigenous people of the western hemisphere, and;

Therefore let it be further resolved to intervene in and support the struggle of Mr. David So Happy, Sr. and family to review the court decisions issued against them and his nation, and provide them with a format to develop a new trial that is just and with proper representation, and;

Therefore be it finally resolved to develop an immediate campaign of support for Mr. David So Happy, Sr. and family and to work together to cease this illegal Black Bass Lacey Act before it's used as a precedent against all indigenous people.

Final Report: Emerging Indigenous Worldview

The aboriginals of this land are the indigenous evidence of prior occupancy since the dawn of life in what is commonly called the western hemisphere or known as the Americas. It is universally accepted that these people were placed here by the Creator and given original sacred instructions. The descendants have transmitted the wisdom orally: that life is not exclusive to merely human beings but to all of the natural world that equally composes the life cycle. The circle is commonly accepted as the sign of life, demonstrating the wholistic nature and equity of the mystery of life. The indigenous express no superior power or concede that to any other relative. The circle of life has four sacred colors: red, yellow, black, and white, each the same, but from different angles of the circumference.

The indigenous of this land were instructed to study nature and to build their way of life from nature; commanded to live in harmony, respect rather than dominate, love rather than hate, and in peace rather than war. That is the sacred law of this land; a natural law from a supreme authority beyond the discretion of human beings. Human beings are the weakest beings in the life cycle and that is our dilemma in obtaining the balance of the center of the circle. The natural order of life is more stable than the temporary limited regulations of human beings.

At this time, all forms and colors have come to this land of the Red People, those who commonly referred to themselves as merely the People. Manifest Destiny did not choose Europeans to rule the earth, but has brought the Europeans here, Asians here, and Africans here. We must learn to co-exist as one entity under the natural law. The natural law will reign despite the illusions of false power. The truth shall prevail.

The indigenous of this land, the people, are a distinct race of people although biological science states only three, not four races. Limited mentality has for centuries, for whatever reasons, denied the indigenous. From the beginning moment as realized by historical treatment this fact was apparent. It was debated whether the indigenous were capable of grace or merely beasts of burden. We were labelled Indians—a misnomer by a dis-

coverer lost. Our nations were somehow labelled inferior, called tribes. Yet, what is called tribalism denotes a primitive way of life to civilization. Tribalism is the oldest form of government. All other forms have derived from tribalism. It is indigenous to this land but not removed as the buffalo; it survived in the hearts of the people, hidden when out in the open. It is the natural method for the indigenous. Tribalism is based upon blood, kinship; it is Nations of Families. There have always been matriarchal and patriarchal systems co-existing for centuries. Money is not power, merely a tool of convenience; for centuries, the indigenous have supplied the basic necessities of life for their people.

The land of the indigenous is not a commercial matter. We are one with the land. We cannot sell the land, our Mother Earth; we cannot divide our Mother Earth. It is big enough for all the world to survive but greed has altered the natural order. We consider the land to be geographically, economically and culturally a collective sacred place in which people live and nations live. We are obligated to use this resource with respect and provide for the unborn and the needy. We belong to the earth, not the earth to us. The natural law is that if we take too much of our Mother Earth—who provides for all when they are sick or hungry—she will not be there for us to continue in the natural order of life.

The sun, wind, fire and water are indigenous natural elements, and we are one with them. The indigenous did not pray to the sun as God, but knew that something so beautiful, important must have been visited by the Creator; so the indigenous placed his prayer there, to win a blessing if the Creator would stop there again or reside there constantly. For everything makes stops in the natural order; the bird stops in flight to rest, to make its nest; human beings go forth where they will and stop where they choose; so must the Creator. And, the evil that has run wild upon this land will stop.

The indigenous, after centuries of colonialization, domination, oppression, repression, terrorism, genocide, and ethnocide, emerges on the horizon not to take over the world or convert the world; but because it is time to balance the circle, time to face the wind, not hide behind the lies. For truth is in-

digenous and is the true power of life. Do not be fooled by the false power of violence. For peace by force is not peace, but the rape of harmony. We all stand in fear of the last flash, while we allow a few to dominate and regulate. The people are the real power; this imbalance has been maintained by violence. We must stop war. The indigenous know how to fight without killing and hurting. That is power, don't allow the ugly beast, physical force, to convince you that he is the power.

Nuclear energy is the most anti-natural act in the history of life. That is why it affects women and children first, then the elderly and weak. It was created by reactionary fear of the contrary powers that have gone rampant for centuries. Today, humanity faces the greatest threat to our continued mutual existence from the rising militarism of the world, both East and West. Some people think that disarmament means getting rid of nuclear warheads. It is more than that. It means ridding ourselves of our limited mentality. It means liberating the heart and feeling the life within your body plus freeing your spirit so that goodness shall once again reign upon this land.

Who can you trust? Do you trust those who lie, those who live only to take, or can you trust the indigenous people of this land, the Indian. We do not seek or desire your possessions, position, or whatever. Listen to the silent heartbeat of those massacred in Guatemala, the tortured body in a Peruvian dungeon, the kidnapped child from Bolivia; or look at the determination from an elder of the Dine or Hopi resisting forced relocation from their homes or confiscation of their livestock. Would you not do the same? Listen to the Lakota and Shoshone who have rejected the dollars and want only their holy land. Watch the fishing people of the Northwest continue to fish as they have always done. We need to unite. Righteous unity of goodness emerges from within all life today; for in the revolution of the circle of life it always arises. We are all indigenous beings with the birthright of existence in a peaceful life. That is the law. And the law emerges today. It is hoped that with this brief message, others will begin to emerge as one to defeat the enemies of all life. That is all.

TREATY COUNCIL NEWS

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